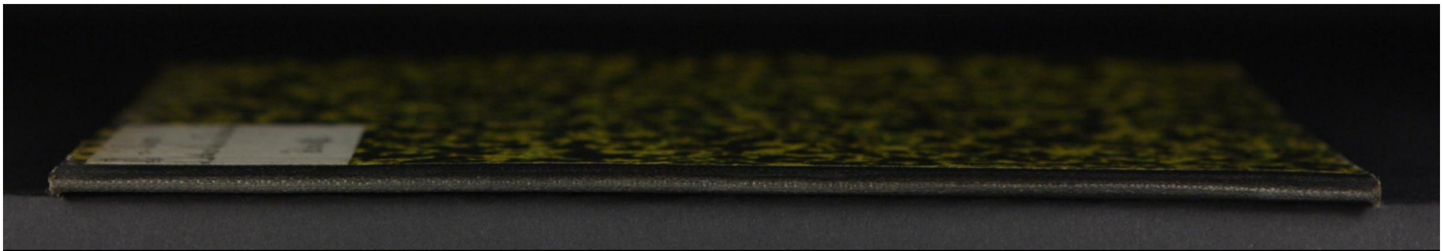
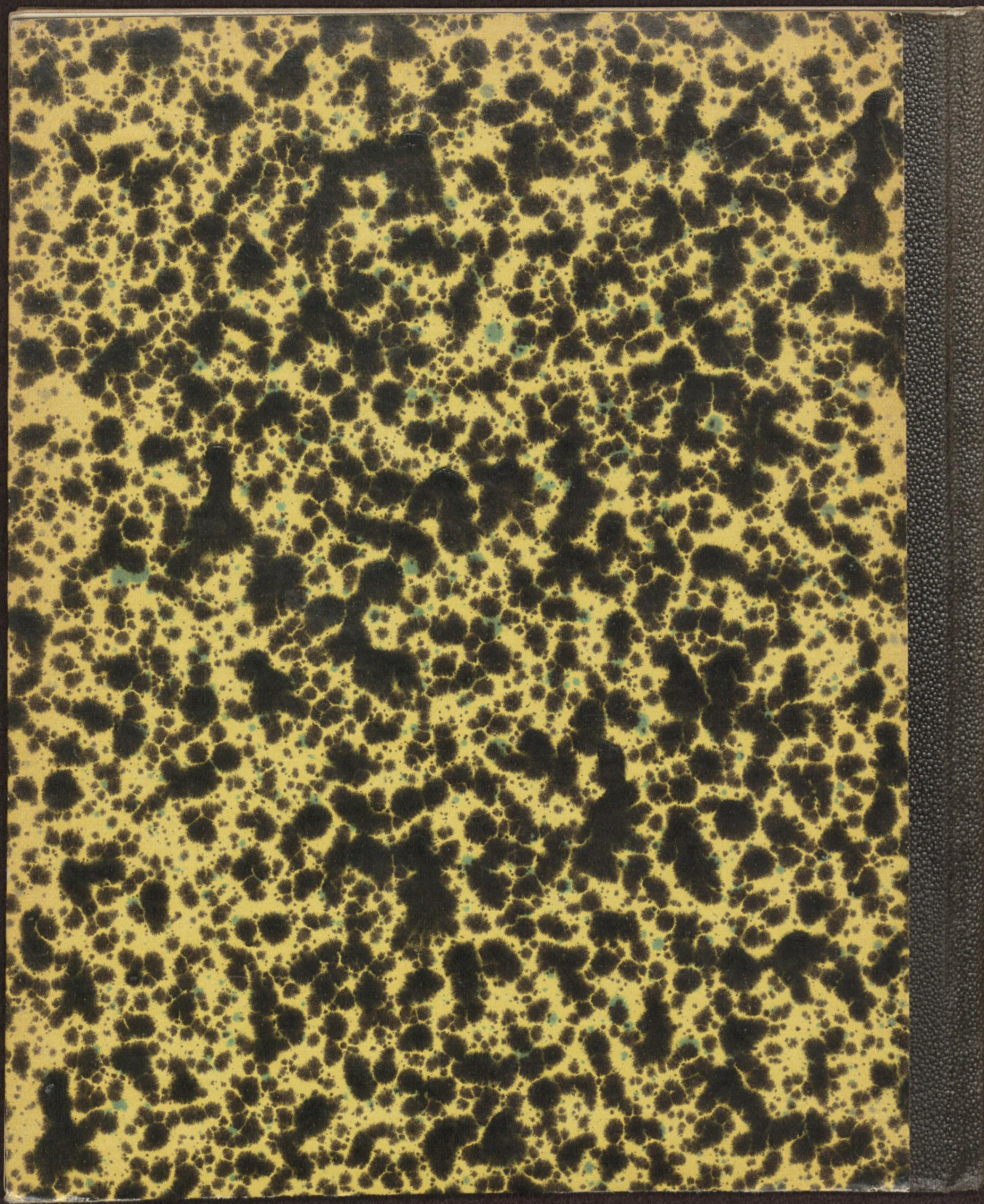
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Kilonii. 1667.

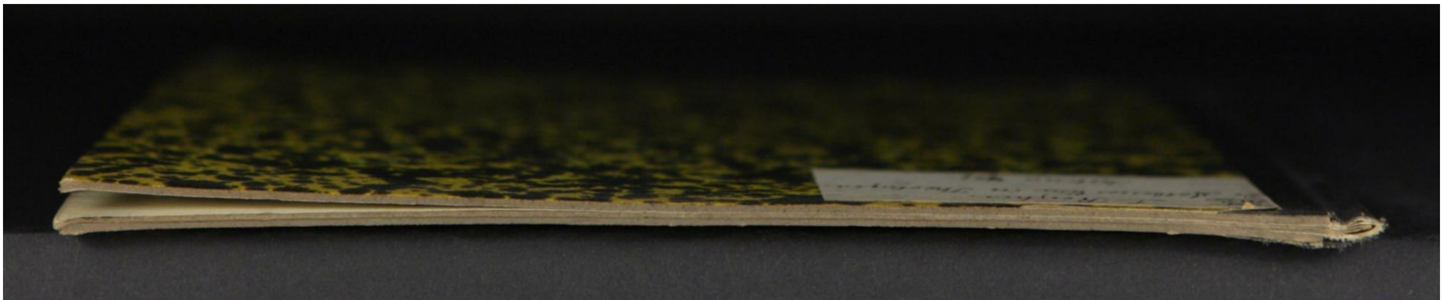
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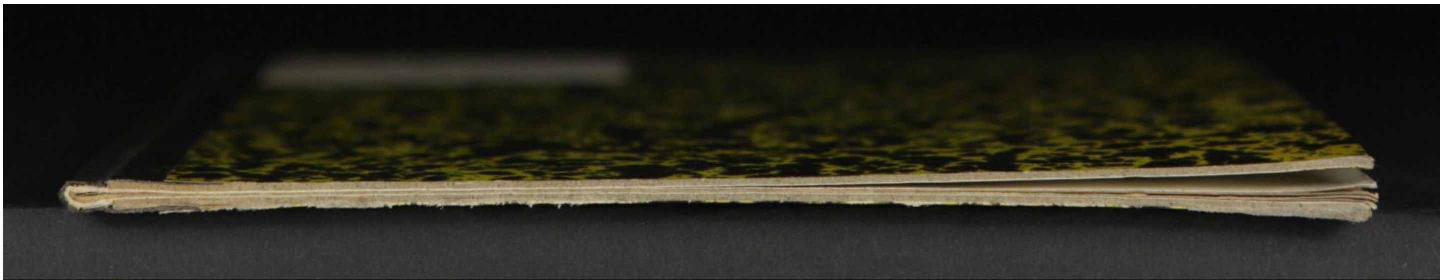
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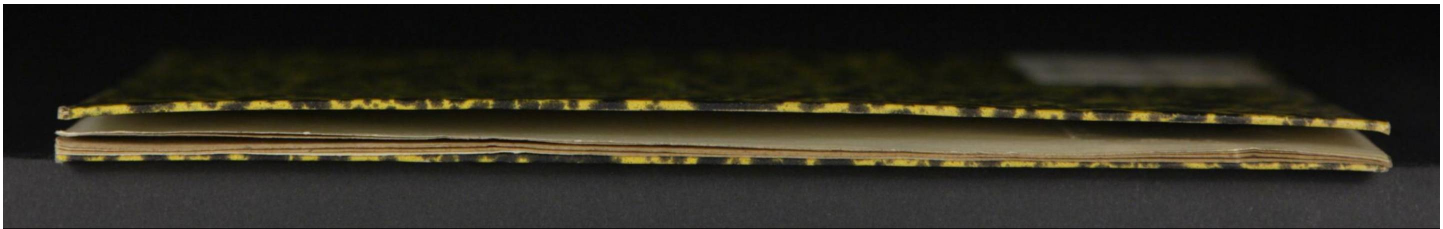
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Sub PRÆSIDIO

SAMUELIS REYHERI
Ph. & U. J. D. Mathemat. Super. & Inferior. Prof. Publ. ac p. t. Facultat. Philoſoph. Decani

pro Conſequendis ſummis in Philoſophia Honoribus

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LUDOVICUS JASPARI
Wittmundâ Friſius Concionator Aulæ Beeromanæ & Philoſ. Candidatus.

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ac Dominæ, Dominæ
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LUDOVICUS JASPARI
Phil. Candidat.

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Matheſin nulli Diſciplinæ, ſi Theologiam excipiamus facilè primas dare, non niſi imperiti Nobiliſſimæ hujus Scientiæ & propterea potius miſeratione, quàm indignatione digni inficias ibunt. Ne autem ſine ratione hoc dixiſſe videamur paucis in hac Diſſertatione ſpeciminis loco demonſtrabimus vel ipſam Theologiam haud parum Mathematicis debere; Præprimis verò in Sacra Scriptura oppido multa haberi loca, quæ abſque Matheſi difficulter ac minus feliciter explicari poſſunt. Ex multis illis Tria ſaltem, ut temporis penuriæ nos accommodemus, jam ſeligere & pro virili enodare decrevimus, nempe unum Aſtrologico-Chronologicum de Paſchate, alterum Geographico-Geometricum de Palæſtina, & Tertium Architectonico-Mechanicum de Columnis Templi Salomonæi; celebratiſſimis.

I. De Paſchate.

Paſchatis Prima mentio fit Exodi 12. verſ. 11. ubi Paſcha Domini vocatur, quia ſecundum ſeq. verſ. 13. DEUS cædendo primigenios Ægyptiorum tranſiit fores Jſraëlitarum ſanguine agnino notatas nec ipſorũ Natu maximos communi illa ſtrage lædi paſſus eſt. Judæis ſemper tempore Plenilunii celebratur & quidem die 14. Menſis Niſan vel Abib. Exodi 12. ℣. 3. & 6. qui Reſpondet noſtro Martio. Nobis vero neque in Plenilunio, neque certo Menſis diei hoc feſtum inhæret, quia in computatione dierũ & menſium obſervamus Annum Solarem à Julio Cæſare correctum, qui continet duodecim menſes ſolares ſive CCCLXV dies cum quadrante. In determinandis vero Feſtis Mobilibus, quorum præcipuum, alias Fundamentale dictum, eſt Paſcha ſequimur annum Lunarem, qui conſtat ex diebus CCCLIV. cum Triente, ſive menſibus Lunaribus Synodicis duodecim. Undecim dies quibus annus Solaris Lunarem ſuperat, epactarum nomine veniunt & tertio plerumque anno colliguntur atque integrum conſtituunt menſem 30. dierum, qui communiter intercalaris Germ. Einſchaltling vocatur.

Ratio inveniendi Paſcha apud Judæos dependebat à Plenilunio, quod immediate ſequebatur Æquinoctium Vernum, ſive ingreſſum Solis in Principium Arietis, proxime antecedens verò Novilunium indicabat primum primi menſis diem. Ordine deinde ſequebantur reliqui

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liqui menſes, qui ſemper à Neomenijs incipiebant. In noſtris quoq; Faſtis ſic menſes iſti Lunares inveniuntur, qui ſemper nomen ab illo Solari, in quem deſinunt mutuantur. Chriſtiani primitivæ Eccleſiæ ſimul cũ Judæis hoc Feſtum in memoriam Paſſionis & Reſurrectionis Dominicæ celebrabant, Occidentales vero Eccleſiæ ad minimũ tres vel octo dies differre, quam Judaizare maluerunt, teſte Polid Virgil. l. 6. c. 7.

Aliter quoque Pontificii & aliter nonnullæ Proteſtantium Eccleſiæ hujus Feſti limites determinant, nempe illi per Epactas ſive undecim illos dies, quibus Annus ☉ excedit annum Lunarem. Noſtrates vero per Aureum Numerum ſive Cyclum Lunarem, qui completur XIX annis Solaribus, quibus motus Solares & Lunares priſtinis aſpectibus reſtituuntur, Paſcha inveſtigare ſolent; Utriq; tamen non niſi die Dominica, quæ proximè terminum Paſchalem ſequitur, celebrant.

Cæterùm duas quæſtiones hîc commodè proponere poſſumus nempe quamobrem Solis Deliquium Tempore Paſſionis Dominicæ inter miracula referri debeat, cùm tamen ſingulis annis aliquot eclipſes per naturæ Leges contingere debeant? Ad quod Reſpondetur minime naturalem, ſed prorſus miraculoſam fuiſſe illam ecclipſin quia tempore Paſchatos ſive Plenilunij accidit & præterea univerſalis & cum mora fuit. Cum alias naturales Ecclipſes Solares non niſi tempore Novilunij obſerventur & quidem in paucis tantùmmodo locis, ob maximas Lunæ parallaxes & parvam corporis lunaris molem. Deinde an ultimum Salvatoris noſtri Paſcha cum Judæorum Feſto coincederit, an verò Judæi hoc Paſcha in proximum Saturni diem diſtulerint? Nobis p. t. placet prius, nempe Judæos cùm Chriſto celebraſſe Paſcha, quicquid ex Rabbinis nonnulli probare conentur propter olera & mortuos non eſſe duo Sabbatha admittenda, quod dicterium melius ita explicari poteſt: Deum noluiſſe duo Sabbatha conjungere, & propterea in Feſtis mediocres labores & maximè neceſſarios haud prohibuiſſe. Expreſſe enim Judæis diebus Paſchatis prima & ultima cibos parare permiſſum. Exod. 12. ℣. 16. erat. Minimè etiam veriſimile eſt Phariſæos in accuſatione Salvatoris noſtri hanc violationem Conſvetudinis reticere voluiſſe.

II. De

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II. De Mappa Geographica Palæſtinæ.

GEographiam non tantùm Hiſtoricis ſed etiam Regibus ac belli Ducibus apprimè utilem ac planè neceſſariam eſſe, in aprico eſt. Ecquid enim proficere poteris in legendis rebus geſtis, niſi Mappas Geographicas intelligas & ſic totius hiſtoriæ ideam Geographicā memoriæ imprimere queas. Quî belli Imperator Regnum aliquod tuto invadere & feliciter ſubigere poterit, ſi tabulas invadendæ regionis componere aut ab alijs compoſitas uſurpare neſcierit. Propterea Joſua hiſtoriæ ſuæ c. 18. ℣. 8. & 9. exploratoribus ſuis ut Geographicam tabulam conficerent terræ promiſſæ & imperavit & impetravit. Quæritur autem jam quomodo illi exploratores tam brevi tempore tot regiones delineare poterint, cum tamen nulla acu magnetica nec aliis accuratioribus inſtrumentis inſtructi fuerint? Ad ſolvendam hanc quæſtionem requiritur, ut ſciamus duos eſſe modos conſtruendi Chartas Geographicas, alterum Geographicum, alterum Geometricum. Prior requirit accuratas obſervationes Aſtronomicas ex quibus elicitur Longitudo & Latitudo cujusvis loci. Poſterior abſolvitur per paſſus in itinere numeratos, quo poſteriore uſos fuiſſe exploratores admodū veroſimile eſt. Unde etiam in Scripturis dicuntur ambulando delineaſſe Mappam deſideratam. Ut autem hoc poſteriori modo voti compos fias, duo loca eminentiora eligenda ſunt & ex ſitu Solis linea, quæ duo loca conjungit, ſecundum plagas mundi chartæ imponenda, & in tot partes dividenda, quot ſtadia vel milliaria in terra continet; Unde facillimè Scala milliarium componi poteſt. Reliqua loca omnia beneficio Triangulorum, quæ ſunt reſpectu hujus operationis figurarum perfectiſſimæ, & mediante Scala milliarium duobus principalibus locis vel mediate vel immediate adnecti poſſunt. Et hoc modo procul dubio illa Mappa quam exploratores Joſuæ obtulerunt, adornata fuit.

III. De Columnis Templi Salomonæi.

ARchitecturam Civilem haud immerito inter nobiliſſimas Matheſeos Scientias numeramus, utpote quæ immediatè à DEO hominibus communicata & revelata eſſe videtur. Caſulas quidem extruere & nidos componere ac ſpeluncas fodere natura tam homines quam bruta docuit; ædificia autē ſecundū leges architectonicas adornare

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nare DEUS T. O. M. Moſi Exod. 25. ℣. 9. & Salomoni per Davidem tradidit 1. Paralip. 29. ℣. 11. & 19. Ex Templi autem Hieroſolymitani ſtructura primo Phœnices, deinde Græci, poſtea Romani & denique etiam Germani didicerunt pulcras in ædificiis diſponendis proportiones adhibere & venuſtis columnis fulcire. Templum certè Salomonis, teſte Villalpando in Comment. ad Ezechiel. magnifica ſuâ ſtructura cuncta mundi miracula ſimul ſumta multis paraſangis poſt ſe reliquit. Inter alia autem notandum eſt, Naon Templi fuiſſe longam 40. cubitos. III. Reg. 6. ℣. 17. latam 20. cubitos, & altam 30. cubitos, quam longitudinis ad latitudinem duplam, longitudinis ad altitudinem ſeſquitertiam, & altitudinis ad latitudinem ſeſquialterā ratione in templis & conclavibus cōmendat Vitruv. l. 4. c. 4. & l. 6. c. 5. dum longitudinem addit latitudini & ſummæ dimidiū tribuit altitudini. Sed miſſis jam reliquis templi illius ſplendidiſſimi membris ac conclavibus, duas ſaltem columnas conſiderandas aſſumimus, quæ ob ſummam membrorum elegantiam & ſvaviſſimam proportionem in ſex diverſis S. Bibliorum locis deſcribuntur, adeo diverſis tamen modis, ut parum abſit, quin ſacer textus ſibi ipſi contradicere videatur. Nec etiam nodus hic Gordius ſolvi aliter poteſt, niſi ex Architectura, quæ diſtingvendo membra columnarum optimè conciliat iſtas contrarietates. Quando igitur *3. Reg. 7.* ℣. 15. & *Jerem. 52.* ℣. 21. legimus quamlibet columnam 18. cubitos vel modulos longam fuiſſe, intelligenda eſt altitudo duorum ſcamillorum, baſeos columnæ & ſcapi ſimul ſumtorum.

Ambabus ſimul ſumptis tribuitur longitudo 35. cubit. *2. Par. 3.* ℣. 15. Ergo utraque tantùm 17. cubitorum cum ſemiſſe fuit, ſine ſcamillis, qui ſemiſſem deſideratum complent. Ambitus columnarum quem 12. cubitorum fuiſſe ſcribit *Jeremias cap. ult.* ℣. 21. & *3. Reg. 7. V.* 15. Minime ſecundum Villalpandum accipi debet de ambabus columnis ſed de quavis ſeorſum, & quidem de Plintho qui quadratus in quolibet latere habuit 3. modulos. Columnæ enim ſcapus teres duos habuit modulos quibus in Plintho accedunt duo ſemiſſes projecturæ loco. Per capita cubitos quinque alta *3. Reg. 7. V.* 16. *2. Paral. 3. V.* 15. *Jerem. ult. V.* 22. quæ *3. Reg. c. 7. V.* 41. & *2. Paral. 4. V.* 12. Spirarum vel reticulorum nomine veniunt, intelligitur trabeatio, quæ in Tres dividitur partes nempe in Coronidem, Zophorum & Epiſtylium,

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ſtylium, poſteriora hæc duo interdum funiculorum appellationem ſortiuntur 2. *Paral.* 4. *V.* 12. Capita tres cubitos alta 4. *Reg. ult.* *V.* 17. & 4. cubitos in abaci diagonio lata 3. *Reg.* 7. *V.* 19. figuram liliorum apertorum repræſententia. *d. c.* 7. *V.* 22. vocantur architectis capitula, quia capitis inſtar columnis imponuntur.

Tandem quoq; dicuntur fuiſſe 400. mala granata ſcilicet in ambabus columnis 3. *Reg.* 7. *V.* 42. Aſt. 2. *Paralip.* 3. *V. ult.* legimus non niſi 100. fuiſſe mala granata, quæ videlicet ex utroque columnarum capitulo, encarporum loco dependebant. Hinc Jeremias c. ult. v. 23. teſtatur 96. fuiſſe mala granata & quatuor præterea in angulis ſcilicet. Si igitur utrique capitulo 100. tribuamus & Reticulis capſularum in Scatia Coronæ totidem, nempe 200. haud difficulter elicitur numerus 400. malorum granatorum. Plura ex Villalpando & Architectura Goldmanni ſacra peti poſſunt. Nos ob temporis brevitatem, quæ impreſſioni obſtat impræſentiarum noſtris columnis coronidem imponere cogimur Benevolum Lectorem rogantes, ut ſpecimen hoc Mathematicum, quatenus Theologiæ S. præſtat miniſteria haud inutilia, æqui bonique faciat, & ſi occaſio commoda ſe obtulerit, plura exſpectet.

Δ. T. Θ.

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